

"Modernize" the movie Production Code?

Movie Magnate Samuel Goldwyn set off a chain reaction when he demanded on Dec. 28 that the motion picture Production Code, a set of ordinances designed to assure the sound moral tone of motion pictures, be "modernized." Others agree with him that the code lays the dead hand of reaction and regimentation on the "creative initiative of Hollywood." The code was freely adopted by the major producers in 1930. Though it achieved some immediate success, it did not satisfy producers until 1934, when enforcement machinery was established in the form of the Code Administration. (The Legion of Decency was set up in the same year.) The administration put teeth in the code; producers began buckling down to observe it. They found that fidelity to the code helped both business and the artistic quality of films. Now, with TV heavily cutting box-office receipts, some producers have evidently sent out the word that a heavy dose of sex will attract the public. Seven major studios, however, will have none of this and want no change in the code, which has become the whipping boy of "modernizers." The charge is being circulated (by Arthur J. Schlesinger Jr., for one, in the N. Y. *Post* for Jan. 10) that "the plain fact of the matter is that for nearly a generation the movies of this country have been filmed according to the ground rules of a minority religious faith." That is not true. As even Eric Johnston has said, the movies have been filmed, if they followed the code, in accordance with "the eternal and unchanging verities of the Ten Commandments." Efforts to "modernize" now under the impact of TV competition may lead to a breakdown of all regulation.

Stripping Reds of citizenship

All thoughtful Americans are perplexed by the increasingly anomalous legal status of American Communists. As Reds, they plot the forcible destruction of our free society. Yet as citizens they share the "privileges and immunities" of full membership in the very society they aim to destroy. Outside of our anti-espionage laws, deportation, security and loyalty programs, our chief legal means of resolving this anomaly has been the 1940 Smith Act, under which fifty-five Communist leaders have been convicted of "conspiracy to advocate" the violent overthrow of our Government. The Internal Security Act of 1950, which requires the registration of Communists as agents of a worldwide anti-democratic revolutionary movement, was intended to embarrass our Reds. The implementation of the measure, however, is following a very slow legal course. In his State of the Union address, President Eisenhower, as a further penalty on American Communists, proposed that we "recognize by law . . . that when a citizen knowingly participates in the Communist conspiracy he no longer holds allegiance to the United States." Hence we should deprive of U. S. citizenship anyone "who is convicted in the courts of hereafter conspiring to advocate the overthrow of this Government by force or violence . . ."

CURRENT COMMENT

. . . just, but calling for caution

The moral justice of this added penalty cannot be questioned. There is some doubt whether the penalty conforms to our Constitution on the subject of U. S. citizenship by birth. The general rule seems to be that Congress cannot withdraw such citizenship, but that citizens can voluntarily forfeit it. The President's law would treat convicted Reds as having thus "forfeited" their citizenship rights by voluntary action on their part. Another reason some would proceed cautiously is that Congress might sometime be tempted to extend this radical penalty to other groups incurring its deep disfavor.

Let's make it nineteen, Mr. President!

The President's call for a constitutional amendment "permitting" 18-year-old citizens to vote came as a surprise, even though he had favored a lower voting age during the 1952 election campaign. This Review then concluded that "the voting age should be lowered, preferably to nineteen" (AM. 8/23/52, p. 494). The principal reasons for extending the suffrage youthwards are two: 1) to balance the continual expansion of the electorate in the older age groups caused by the increased number of aging persons in our population, and 2) to interest youth in public affairs by granting them this form of active participation. There are serious reasons, however, for not including the 18-year-olds in this extension. For one thing, high-school seniors, often eighteen, are still in a juvenile environment, whereas college freshmen, often nineteen, are mixing with older students. Their horizons are broadening. High-school graduates who immediately take a full-time job will, at nineteen, have had a year's experience in the work-a-day world. Moreover, it might be best to bypass the danger that seniors in local high-school systems be subjected to electioneering under the guise of instruction in civics. The States, of course, can lower the voting age any time they want. The reason for a constitutional amendment must be to bring about this reform uniformly throughout the nation and at one stroke. On general principles we would rather see the States make the change. Three-fourths of them would have to ratify the amendment anyway. This proposal came alive in 31 States back in 1942, when Congress lowered the draft age, but (except in Georgia) it died aborning.

Social service needs recruits

If you lump together the money spent each year in this country by private and public welfare agencies, you get the tidy sum of \$13 billion, a figure surpassed by few categories of expenditures. Dean Kenneth D. Johnson of the New York School of Social Work recently pointed to this huge outlay and lamented the fact that the country was not getting its money's worth because of the critical shortage of professionally trained social workers. We need at least double the 100,000 we now have. Although there are 130,000 national and local agencies engaged in various types of welfare work, the social-work schools are now graduating only about 2,000 a year. After World War I and during the depression, case work, group work, community organization and social-welfare agencies increased tremendously. Social service through these agencies, though not always well coordinated in its early days, is today rapidly developing into a full-fledged profession. Increasing demands on the slim personnel resources of this young profession will result from the mounting numbers of the very young and the very old in our population. Congressional investigating committees will almost certainly add to the demands by drawing the public eye to widespread problems of family disorganization and juvenile delinquency. Perhaps the biggest block to the recruitment of badly needed candidates for social service is the erroneous belief that it is a "female" field with very low salaries. For a social worker with two years of graduate study beginning salaries are around \$3,200-\$3,600. Top jobs pay \$8,000 or more. Besides, for those who look upon this life as a chance to serve God in their fellow men, the field of social service has few peers.

German impressions of American Catholicism

European visitors, having failed (they feel) to meet outstanding Catholic intellectuals in this country, not infrequently disparage American Catholicism. Three recent German priest visitors, after a nation-wide study of our religious and pastoral life, lay organizations and religious radio and TV facilities, found quite a bit to praise. They reported that they were "simply overwhelmed" by the intensity of our spiritual life. By

participation in Church life, attendance at Sunday Mass, fasting and fulfilling their Easter duties American Catholics furnish, they said, "a shining example." They expressed keen admiration of the readiness they found to make sacrifices for the faith. Especially did they praise the sacrifices which have made possible the Catholic school system. To the schools they attributed the "depth of spiritual life" they observed. The overseas charity of Americans has also "set an example to the whole world." Another feature of U. S. Catholicism which merited special commendation was its "expansive force" as shown by the large number of conversions. Our overseas visitors felt that the future growth of the Church here, as in their own country, depended largely on the expansion of the lay apostolate to assume tasks now left to overworked priests and religious. Having thus praised U. S. Catholics, they asked for a sympathetic understanding of the difficulties of European Catholicism. It has suffered greatly, they said, from the war years as well as from the progressive de-Christianization of society, reaching into Catholic ranks, which is older and has spread more widely and deeply than the parallel process in the United States.

The devil and the Dean

Two sonorous cannons were fired at Rome last Sunday from atop Morningside Heights in New York City. Rev. Robert J. McCracken of Riverside Church showed what might be called questionable taste in choosing the occasion of his Columbia University bi-centennial sermon to decry a recent attempt by the Roman Catholic Church to "fetter the free mind." A few blocks to the east Dean James A. Pike of the Episcopal Cathedral of St. John the Divine spoke up for *The Devil* by Giovanni Papini, which had been taken from the shelves of Catholic bookshops in the diocese of Rome by order of Cardinal Micara, the Holy Father's Vicar for the city. Signor Papini expresses the opinion that hell is not eternal and that the damned may eventually be pardoned and find their place in heaven. This is undeniably a comforting thought. It has been embraced in the recent past by many Protestant theologians and, in more remote times, by the Socinians and some of the Gnostics. But for 1,900 years the Church has unswervingly taught, as a truth of faith which may not be questioned without heresy, that the pains of hell are eternal. Our Lord solemnly predicted that at the Last Judgment He would declare: "Depart from me, accursed ones, into the everlasting fire which was prepared for the devil and his angels" (Matt. 25:41). Human reason and human freedom have no ally more stanch than the Catholic Church. But where God has revealed a truth which human reason shrinks from and perhaps cannot readily understand, the Church must vindicate the divine authority of revelation. This, indeed, is "the truth which makes men free." It "fetter" only those who do not believe it has been divinely revealed or who rebel against divine revelation.

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England's TV Mass

Echoes of priest-hunting days sounded in England as the BBC prepared to televise a High Mass from St. Anne's Cathedral in Leeds on the Feast of the Holy Family. Prior to this first telecast of the Mass, anti-Rome groups in the Church of England entered strong objections with the BBC, the Prime Minister and the Home Secretary. Undoubtedly, High Church Anglicans, who preach the "branch" theory and claim to "celebrate the Mass," were embarrassed by the statement of the Protestant Truth Society that "England's greatness dates from her rejection of the Mass in the days of the Reformation." In an accompanying protest the National Union of Protestants called upon the BBC to ban the telecast since the "Mass was abolished at the Reformation, is condemned by the law of the land and is a grave offense against the consciences of Her Majesty's loyal Protestant subjects." What memories of priest holes and martyrs that must have conjured up for loyal Catholic citizens. Fortunately the high-decibel cry of bigotry is not backed by the majority of Protestants in England. The two protesting groups were able to muster only a meager attendance at their emergency meeting of all "staunch Protestants" in central London. The BBC calmly went ahead with the telecast of the Mass as part of its series covering the religious ceremonies of many denominations. The Mass was sung by Most Rev. John C. Heenan, Bishop of Leeds, with a commentary by Britain's well-known radio priest, Rev. Agnellus Andrew, O.F.M.

Catholic debt to Peter Lombard

Recalling the substantial achievements of one of the greatest schoolmen of Catholic theology, the State of Vatican City issued, Jan. 9, a commemorative stamp on the eighth centenary of the publication of Peter Lombard's *Sentences* (ca. 1154). Very little is known of the details of his life but his work was of tremendous value in the development of sound theology. A genial, honest and patient scholar—as even a cursory perusal of his work shows—he effected a genuine harmony of faith and reason. He calmed the fears of the "fideists" who, appalled by the excesses of rationalism, wanted a complete separation of reason and dogma. He equally opposed the arid rationalism which had been promoted in part by his former teacher Abelard, of the famous *Sic et Non*. By his writings Peter Lombard demonstrated that faith has nothing to fear from sane dialectics and that the two combined lead to a better understanding of religious truth. His major work, the four books of *Sentences*, summed up in systematic fashion Catholic doctrine and tradition, weighed the contributions of reason, estimated the value of controverted points, and, most important, clarified the authentic doctrine on the number and fundamental efficacy of the sacraments. St. Thomas initiated his scholarly career, as did hundreds of other theologians, by commenting on the work of Peter Lombard, whose *Sentences* remained a standard textbook until the sixteenth century.

FARM PRICE FLEXIBILITY

The one outstanding feature of the farm program President Eisenhower sent to Congress Jan. 11 is that there was little new in it. There were rumors that it would contain a two-price system, or even general direct income payments to farmers. But apart from direct income payments to wool growers, nothing of these two proposals emerged.

There is in the President's program one new suggestion. He would freeze \$2.5 billion of present Government holdings of food and fibers so that they cannot be returned to markets and disrupt plans for coping with future surpluses. But apart from this single item, the program is substantially the same as the Agricultural Acts of 1948 and 1949. This similarity the President openly acknowledged and defended. "The 1948 and 1949 Acts," he said, "were soundly conceived and received bipartisan support."

Even the basic problem is stated in the very terms adopted by Congress in 1948. The President maintains that the farm problem is not general overproduction. It is unbalanced production resulting in *specific* overproduction in this or that fiber or food as the result of high, fixed supports.

What did the legislators in 1948 and 1949 propose to do about this problem? According to Murray Benedict, (*Farm Policies in the United States, 1790-1950*, pp. 469, 490) the 1948 farm legislation, though passed under a Republican Congress, represented a bipartisan compromise. Title I carried forward high wartime supports over the short term. Title II contained the proposal gradually to reduce supports over the long term to a flexible range from 70 per cent to 90 per cent of parity.

The program was further detailed in virtually the same terms as the President's current program. It would have modernized the formula for computing parity: for the old base of 1910-1914 it would have substituted a new one based on the prices which, over the last ten years, the farmer received for his product and paid out for what he bought. It would apply parity treatment differently to different crops. Finally, it contained the same provision for a gradual change-over from fixed to more flexible supports.

With the Democrats in control in 1949, high fixed supports won out. Yet Congress wrote into the law the provisions for ultimate flexibility which the President now adopts and Congress ever since 1949 has been merely postponing.

President Eisenhower said that his recommendations were reaped from an inquiry in which 60 survey groups, 500 farm leaders, agricultural colleges, the bipartisan National Agricultural Advisory Commission and many others participated. This, on top of the similar wide support for the 1948 and 1949 program, suggests a nearly unanimous agreement in support of flexible price supports. One wonders, then, why so many, Republicans as well as Democrats, are afraid that the program can't be sold to the American farmer as a long-run solution.

P. S. L.

WASHINGTON FRONT

Two outstanding characteristics of the President's State of the Union Message deserve to be recorded. One was the sheer number and variety of the legislative proposals, as was forecast in this space Jan. 9. The other was the nature of the applause which each proposal received, and of several politically significant silences.

The President himself listed his recommendations for new laws under nineteen headings, but counting the sub-headings the number breaks down into no less than fifty-one.

For years this observer, as a teacher, has conducted a second-semester seminar. Each member chooses his or her subject out of the State of the Union message and then from a generous Government supplies all the other members with large "kits" of publications. The record to date of legislative proposals in January was held by President Truman, who once reached twenty-one. Compared with the massive document of Mr. Eisenhower that was very modest. It is no wonder, perhaps, that at this writing, Congress, Republicans and Democrats alike, seems to be still in a daze of astonishment.

Last year I published a score card of applauses and silences. But this year the proposals came so fast and furious that I gave up in despair. Later, newspapermen estimated the applauses as between forty-five and fifty. However, this is misleading. The applauses varied from loud to moderate to low. The loudest was for the suggestion to deprive convicted Communists of citizenship, an idea that still has constitutional experts in a tizzy. The moderate type was perfunctory, the typical politicians' reaction. The low came from small minorities on one or other side of the joint session.

Some of the silences were deafening: for instance on the farm and labor proposals, on home rule, national suffrage and public works for the District of Columbia, and on racial equality.

One scornful Republican was heard to remark: "Just another New Dealer in the White House." In a sense that was true. After a year's meditation and experience, the President, has obviously decided to stand on existing legislation, to advance it, better it or otherwise amend it, as occasion requires. There is that dreadful threat he made in December: "If my party does not stand on this program it does not deserve to win next November."

From a President who was accused for a whole year of refusing to lead, Mr. Eisenhower suddenly emerged on Jan. 7 as perhaps much more of a leader than many in his party relish. He has a fight on his hands, all right; the result will depend on his stamina and perseverance.

WILFRID PARSONS

UNDERSCORINGS

The Pope Speaks, a quarterly devoted to papal discourses and writings, will make its first appearance this spring. Each issue will contain the full text, in English translation, of 10 to 20 important papal pronouncements that have appeared during the previous quarter. It will also contain a "Guide to Papal Documents and Commentaries," a detailed index and selections from the writings of past Popes. The magazine will be edited by two laymen, John O'Neill and Frederick Dyer of Washington, D. C. It will have a board of clerical advisors including Rev. Francis J. Connell, C.S.S.R., dean of the School of Theology at Catholic University, and Msgr. Harry C. Koenig of the faculty of St. Mary of the Lake Seminary, Mundelein, Ill. Publication office: 4511 Cumberland Ave., Chevy Chase, Md. (\$4 a year; foreign, \$4.50).

► Catholic Book Week will be observed this year Feb. 21-27. Its theme will be "Catholic reading for a united world." To assist in its observance, the Catholic Library Association is offering a CBW kit containing two posters, a 6-page leaflet, "Ideas for Catholic Book Week" and 30 copies each of an adult and a children's reading list. These items may also be obtained separately. Write CLA, Maryknoll Seminary, Glen Ellyn, Ill.

► The second annual Conference of Mission Specialists will meet at Fordham University, New York, Jan. 23-24. The conference is sponsored by the university and by Worldmission Institute. Among those reading papers will be Most Rev. J. Holmes-Siedle, W. F., Bishop of Karema, Tanganyika.

► The College of Mount Saint Vincent, N. Y., will hold its annual Festival of the Nations on Feb. 12. Sponsored by the modern-language clubs of the college, the program will consist of short plays staged by the students featuring settings, dances and songs characteristic of France, Germany, Italy and Spain.

► The Countess Stella Andrassy (17 E. 67th St., New York 21, N. Y.) is organizing a pilgrimage by air to Rome for the canonization of Pius X on May 29. Afterwards the pilgrims will go to Sweden for the Stockholm Music Festival, June 2-9, and visits to the tomb of St. Bridget and other ancient Swedish shrines.

► A request has reached us for 25 copies of *The Jesuits in History*, by Martin P. Harney, S.J. (America Press, 1941). Unfortunately, Fr. Harney's book is out of print. Readers who have a copy or copies they wish to dispose of are asked to communicate with our Business Office, 70 East 45th St., New York 17, N. Y.

► Thomas E. Braniff, president of Braniff International Airways and Catholic national co-chairman of the National Conference of Christians and Jews since 1945, was killed Jan. 10 in an airplane accident at Wallace Lake near Shreveport, La., R.I.P. C. K.

Profile of the President

President Eisenhower's comprehensive address to Congress on the State of the Union presented a clear profile of his political principles in action.

The posture he took on foreign affairs was that of a clear, level-headed, convinced internationalism. "More closely than ever before," he declared, "American freedom is interlocked with the freedom of other people." What he said about the United Nations and about every troubled sector of the globe—the Far East, South Asia, the Middle East, Western Europe and the Western Hemisphere—was based on that conviction. "We shall, therefore, continue to advance the cause of freedom on foreign fronts."

His policies bear out his beliefs. Though foreign economic assistance can be "reduced," military and technical assistance must be "continued." He is for "the creation of a healthier and freer system of trade" and against "arbitrary restraints" on it.

On domestic affairs the lines in his political profile are clear but more complex. What he is striving for is a new balance between moderate individualism and public concern for social welfare. His individualism shows in his emphasis on reduced Federal spending and employment, in a word, his drive for "less government." At one point, indeed, he lapsed into the phraseology of extreme individualism. This was when he came out for reduced taxes "so that taxpayers may spend their own money in their own way." The heavy applause this remark evoked from the most conservative members of his own party signalized the direction in which he was leaning in that passage.

That the President's individualism is not, however, generally extreme is obvious from another (and somewhat opposite) characteristic of his social outlook: his sincere concern for the well-being of his fellow men. In the best sense of the term, Mr. Eisenhower is a humanitarian. He gives the impression of wishing that "decent" living conditions could be assured to all through proper social organization, apart from action by government. In itself, this ideal characterizes the Christian tradition of social and political philosophy. Mr. Eisenhower is learning from experience, however, what Christian social thinkers more readily accept on principle, namely, that in any complex society government has many legitimate and necessary functions to perform in the social field.

The President accepts this lesson without hesitation and in explicit terms. "In a modern industrial society," he declared, "banishment of destitution and cushioning the shock of personal disaster on the individual are proper concerns of all levels of government, including the Federal Government." His proposal to extend the coverage of old-age insurance exemplifies the kind of government action he approves. His position on health services is likewise forward-looking from the point of view of those who believe that the Federal Government has important roles to play in that field.

Where government action is necessary, however,

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the President has a strong tendency to rely on State and local rather than Federal programs, wherever possible. For example, to meet the many problems attending the education of today's youth, he seems to hope that the States and individual communities can somehow manage to surmount their present embarrassments, though he does not rule out Federal aid.

The leadership Dwight D. Eisenhower is giving the nation differs in points of emphasis from that of his predecessors. In some areas these differences are greater than in others. His success, of course, will depend, not on his proposals, but on his ability to implement them and upon the satisfaction they give when put into operation. By and large, he is trying hard to do what he promised to do if he were elected. By next fall the electorate will decide whether or not his party in Congress means business on the Eisenhower program and, to a lesser degree, whether the program itself fills the bill. In the end the people judge by results.

This the President well understands: "This Administration is determined to keep our economy strong and growing." Should a serious recession occur and deepen, he promised to take "well-timed and vigorous action." We can expect him to urge Government action when and as needed.

Modifying Taft-Hartley

The President's program for remodeling the Taft-Hartley Act goes as far toward satisfying labor's criticism of the law as it is politically possible at this time to go. Ever since news of the projected Taft-Hartley message of last summer was leaked to the *Wall Street Journal*, management circles have been suspicious of certain liberal Republican influences in the President's inner circle. In recent weeks, with General Electric sounding the alarm, they have taken action to neutralize such influences. They have not labored in vain. The program outlined in the President's message of January 11 is considerably less favorable to labor than was the one which barely missed going to Congress last July.

All told, the President wants Taft-Hartley changed in fourteen respects. Two of these changes—extension of the non-Communist affidavit requirement to employers and protection of the rights of economic strikers—are a redemption of campaign pledges. Both are concessions to the unions. So are the recommendations for modifying the strict ban on secondary boycotts. The President would legalize boycotts 1) against

an employer doing work farmed out by another employer whose employees are on strike and 2) against one of a number of employers all engaged in work on the site of a construction project.

Another concession to the labor viewpoint is the proposal that in secondary-boycott cases the use of injunctions be left to the discretion of the labor board. It is now mandatory. The President's recommendation that in cases where the board has obtained an injunction against a union the Federal Mediation Service help the parties settle their dispute will probably not impress either unions or employers as being of much importance.

The same is not true of Mr. Eisenhower's proposals for the maritime, amusement and construction industries. In such industries, where labor is casual, temporary and intermittent, he would have Congress waive Taft-Hartley requirements for representation elections and the union shop. The employer would be permitted to sign a contract with a union prior to the hiring of any employees, and he could agree, furthermore, to a union-shop clause which would oblige workers, after only seven days on the job, to join the union. The normal waiting time is thirty days.

Together with a proposal limiting the responsibility of unions for acts of their members, these are the chief concessions the President would make to unions. They are of much more interest to the AFL, especially to the building-trades unions, than to the CIO.

In four notable respects the Administration program will appeal to employers. First, whenever a strike occurs, the President would require a Government-supervised vote among the employees to see whether they wish to continue striking. Second, he wants Congress to make clear that the right of free speech applies throughout the union-management relationship. Third, during the life of a contract, he would not permit unions to make new demands. Finally, he recommended that Congress clarify the respective jurisdictions of the Federal Government and the States in the labor-management field. In view of recent Supreme Court decisions restricting the rights of States in labor cases, employers will heartily welcome this appeal to Congress.

The President's proposal that fact-finding boards in emergency disputes be permitted to recommend a settlement—in addition to making a bare report on the facts in dispute—will be generally approved by experts in the field. Some of the experts will probably also agree that Congress ought to establish stricter standards for employer-financed welfare funds. This proposal, though, as well as the one on strike votes, will more deeply involve the Federal Government in labor-management relations.

From a union standpoint, the President's program would, on balance, improve the Taft-Hartley Act, but mostly in minor ways. So far as employers are concerned, the majority would prefer to keep the act as it is. In an impossible situation, the President has done as well as can be expected.

The Gothic trademark

Gothic architecture has so long held a revered place in our churches that to question its primacy seems like a sort of irreverence. Yet a different view was expressed by Walter Taylor, director of research and education of the American Institute of Architects, speaking January 5 at a joint conference on church architecture held at Knoxville, Tenn., under the auspices of the National Council of Churches.

Mr. Taylor told the 200 architects attending the conference that both history and geography challenge the 100-year-old concept that Gothic architecture is especially Christian. He urged the architects to discard Gothic pointed arches, which, he said, "had become a trademark of church architecture." Twentieth-century architecture, he added, "must be an expression of enduring values, and this will not be found in regurgitated Gothic of the seventeenth century." Other experts at the same conference also commended the search for new structural forms.

Does such an attitude imply a departure from the sense of Christian tradition? It is difficult to see just why it should. The architecture of the steep rain-and-snow-repelling roof, the soaring groined arch and the flying buttress was itself nicknamed "Gothic," that is foreign and barbarous, by the fastidious traditionalists of sunnier Christian lands. Tradition, after all, is not confined to any one style. As Mr. Taylor aptly said, Christian tradition is "expressed in terms of proportion, of plan, of height and length, of harmony and unity, of color and form." These terms can be fulfilled differently under differing circumstances of climate and functional needs, whether we regard the church as an instrument of worship or as an expression of religious belief.

A striking example of such an expression is offered by an original and tropics-adapted Catholic parish church being built by the U. S. Steel Company at Ordaz, Venezuela, and featured in the *Architectural Record* for December, 1953. The building's "floating roof," its walled patio, its slab-shaped bell tower and its few and powerful accents of decoration are entirely remote from Gothic. Yet they follow the same principles of harmony, unity and proportion as do buildings of a more familiar type.

In point of fact, a nineteenth-century insistence upon pseudo-Gothic structural forms in the building of mission churches has done no small harm to Catholic mission work. In countries like India, China and Japan such fixity of style has come to be looked upon as a trademark not only of Christianity but of foreign political domination. The greatest tribute we could pay to the ancient gothic architects would be to refuse, as they refused, to be bound by a too-literal convention, so that Christian culture can give free scope at all times to its own rich creative powers. Since 1954, according to professional predictions, will be the biggest church-building year in our history, it might be a good time to revert to this principle.

"Darling Daughter"

Amendment

Edward A. Conway

AT LONG LAST, and none too soon, the counter-offensive against the Bricker Amendment has begun on all fronts. The *Washington Post*, for instance, devoted a page and a half January 10 to the full text of Arthur H. Dean's devastating article against the amendment in the October issue of *Foreign Affairs*. President Eisenhower let go a heavy-caliber salvo against it in his press conference on January 13.

Mr. Bricker's revolutionary proposals, on which he has steadfastly refused to compromise, are contained in Senate Joint Resolution I, approved 9-5 by the Judiciary Committee during the last session. It reads:

1. A provision of a treaty which conflicts with this Constitution shall not be of any force or effect.
2. A treaty shall become effective as internal law in the United States only through legislation which would be valid in the absence of [a] treaty.
3. Congress shall have power to regulate all executive and other agreements with any foreign Power or international organization. All such agreements shall be subject to the limitations imposed on treaties by this article.

In the voluminous literature circulated by the pro-Bricker propagandists during the past two years, the same formula is always followed in order to establish the need for each article. First, a real or alleged fact is adduced; then it is viewed with alarm as either an actual or potential invasion of national sovereignty or individual rights. An amending provision is then offered in order to "plug this constitutional loophole." Let's see how this formula works.

"CONFLICTS" WITH THE CONSTITUTION

Building up to Section I, the Bricker proponents allege that the UN is trying to get the United States to accept conventions and covenants that would riddle our Bill of Rights. The majority of the Senate Judiciary Committee actually accepted this charge as a fundamental and controlling fact. It said in its report:

The committee is informed that over 200 treaties are in various stages of preparation in the United Nations or in its affiliate agencies . . . Such conventions, if ratified as treaties, would govern the economic and political relationship between the citizen and his own Government, and, as a result, other contracting nations would be given the right to interfere in matters that are essentially local in character.

Who so informed the committee? It was Frank E. Holman, Seattle lawyer who has been the driving

During the Senate hearings on the Bricker Amendment last year, Fr. Conway, S.J., *AMERICA* associate editor, discussed the effect of its adoption on U. S. cooperation with other nations in the quest for security and peace ("Straight-jacketing the treaty power" *AM.* 3/14/53). As the Senate approaches what Arthur H. Dean calls "the greatest debate about the constitutional ordering of our foreign relations since 1788," Fr. Conway here analyzes some of the issues that will be argued.

force behind Senator Bricker from the beginning, in and out of the American Bar Association.

It is odd that no one has ever challenged the accuracy of his figures. I have it on the authority of the UN's General Legal Division that the number of conventions under consideration by the UN and its specialized agencies "amounts to about a dozen drafts." Twelve is a far cry from 200.

But suppose that even one convention infringing on our Bill of Rights were signed by the President and ratified by the Senate. Would it not perforce become the law of the land? The Brickerites make much of a statement by Secretary Dulles before he took office that the treaty power is subject to abuse. And didn't he say that "treaties could cut across the rights given the people by the Constitution and the Bill of Rights?" Mr. Bricker and his backers insist that the Supreme Court be given the power to declare inoperative as domestic law any international agreement—such as the "200"—that conflicts with the Constitution. Their opponents, however, including such leading constitutional authorities as Mr. Dean and Princeton's Professor Emeritus Edward S. Corwin, reply that the Court already has that power.

The American Bar Association's Committee on Constitutional Aspects of International Agreements submitted to its parent group, the Section on International and Comparative Law, a strong report against the Bricker Amendment. The section voted 64-12 against the amendment, but was overruled by the association's House of Delegates at the Boston convention last August in a late-hour maneuver. It is rumored that a poll of all members of the Bar Association will be demanded at the next convention. The suspicion that a majority of the nation's lawyers are actually opposed to the amendment is heightened by the fact that 25 of 27 law-school deans and professors who answered an inquiry of Sen. Alexander Wiley expressed emphatic opposition to the change.

CONSTITUTIONAL REVOLUTION

The backers of the amendment insist that a treaty should operate as internal law "only through legislation which would be valid in the absence of [a] treaty." They point with alarm to the famous *Fujii* case in California. This turned upon the question as to whether or not the UN Charter is "self-executing." If it is, as a lower California court held, then it becomes the "supreme law of the land" and supersedes State law. The California State Supreme Court unanimously overruled this decision and thereby averted

the alleged conflict between the Charter and California's alien land law. Nevertheless, the Bricker proponents want *every* treaty to be considered non-self-executing, so that every one would take effect in the individual States only if implemented by Congress.

Secondly, they propose in the so-called "which" clause of Section 2 that if the treaty calls for the exercise of more power than the Congress has by specific delegation, each State must implement it by legislation.

To see what the Bricker Amendment would do to the Constitution through the "which" clause, let us analyze its words: "A treaty shall become effective as internal law in the United States *only through legislation which would be valid in the absence of [a] treaty*" (emphasis added). A constitutional revolution lies hidden in those words.

From 1781 to 1787 the United States stumbled along under the Articles of Confederation without any real National Government. One reason was that the articles reserved to each State "every power, jurisdiction and right which is not by this Confederation *expressly* delegated to the United States . . ." (emphasis added). In other words, the feeble National Government had no "implied" powers.

The Federal Constitution of 1787 eliminated that debilitating word "expressly." To insure that, within its proper jurisdiction, the new National Government would have every power it needed to carry out the powers expressly delegated to it, Congress was given power "To make all laws which shall be necessary and proper for carrying into execution the foregoing powers, etc." (Art. I, Sect. 8). This constitutional principle is firmly imbedded in our whole system of law—State and national, legislative, executive and judicial. It means that every organ of government has those powers which result, as Hamilton declared, "by necessary and unavoidable implication" from explicitly granted powers.

As applied to the treaty-making power, this has to mean that when the Federal Government enters into a treaty—and it alone can do so—it has by necessary implication the power to make that treaty *effective*. In countless cases this means making it binding as "internal law in the United States." For example, we enter into numerous commercial treaties with foreign nations guaranteeing certain property rights to their nationals living here, in return for similar guarantees from them relating to the property rights of Americans living in their countries. We could not enter into such treaties unless the Federal Government had the power, as it now has in our Constitution (*explicitly*, as a matter of fact, under the "necessary and proper" clause), to require of the States the same observance of treaty law as of any national law or of the Federal Constitution itself. This effect, as relating to treaties, is obviously dependent on the treaty-making power of the Federal Government. That is the specifically delegated power from which it results "by necessary and unavoidable implication."

The Bricker Amendment would empty the Federal Constitution of this power to make treaties effective. It would amputate the Constitution by declaring that a treaty could become effective as internal law (*i.e.*, in many cases, simply become *in fact* effective) only through legislation valid in the absence of a treaty. It says in effect: "You can make treaty law effective internally only if the legislation making it effective would be valid *apart from the treaty-making power*." This is like saying: "You can now get drugs if your doctor gives you a prescription; henceforth, you can get drugs only if you would have that right in the absence of a prescription." This would simply nullify the authority of a doctor to carry out the purpose of a medical prescription, which is to enable you to procure drugs *you couldn't get without* a prescription.

The Bricker Amendment nullifies the purpose of the treaty-making power, which is to enable the Federal Government to do things (*i.e.*, make treaties effective) it couldn't do and would have no need to do if it couldn't enter into treaties. It should be called the "Darling Daughter" Amendment: "Yes (you may go out to swim) my darling daughter; hang your clothes on a hickory limb, but don't go near the water."

Thereafter *State legislatures* would have to pass the laws "necessary and proper" to carry out many treaties. This would do nothing less than rend asunder the Federal Government's authority to enter into *effective* treaties by making it share its constitutional power with forty-eight States. Nothing, of course, could be more disruptive of our relations with foreign Powers. We would be an utter anomaly in the community of nations: a nation whose national government could make *effective* agreements with other sovereign Powers only by the concurrence of forty-eight subordinate jurisdictions, the States of this Union.

This radical and ruinous redistribution of power over the conduct of our foreign affairs is demanded in order to avert dangers that are highly hypothetical. "No such act of mayhem on the Constitution," Professor Corwin assures us, "is required to meet existing perils."

EXECUTIVE AGREEMENTS

The alleged fact from which the Brickerites argue to the need for congressional control of executive agreements is what happened in the case of the Yalta and Potsdam agreements. Certainly the Russians' refusal to execute those agreements is rightfully execrated. So are the agreements to uproot millions of innocent civilians. It is easy from there to fly on emotional wings to the conclusion that the agreements would not have been entered into if Congress had enjoyed the last say about them. As against this simplistic reasoning, the opponents of disrupting the balance of governmental powers must offer their arguments in a field where even the distinction between treaties and executive agreements is still far from clear, and in which, to quote Mr. Dean, "the respective scope of Presidential and congressional authority with respect

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to executive agreements" is not clearly established.
It is not likely that those who demand a law as soon as they discern a danger will stop to listen to Mr. Dulles when he says:

This is an area to be dealt with by friendly co-operation between the three departments of government which are involved, rather than by attempts at constitutional definition, which are futile, or by the absorption, by one branch of government, of responsibilities which are presently and properly shared.

Not only Mr. Dulles, but Mr. Dean and Professor Corwin would agree, I believe, that something should be done to clear up the uncertainties regarding Presidential executive agreements, especially in view of certain ambiguous dicta by the Supreme Court anent the power of Presidential agreements to affect individual rights without congressional action of any

NLRB reinterprets free speech

Benjamin L. Masse

NO RECENT ACTION of the National Labor Relations Board so delighted management and so angered labor as the companion decisions on December 21 in the Livingston Shirt Corporation and Peerless Plywood Company cases. In large part the decisions reversed the so-called Bonwit Teller doctrine and gave employers more freedom of speech than they have ever had before under Federal labor law.

In its weekly *Bulletin to Management* for December 24, the Bureau of National Affairs said that employers would regard these decisions as a most welcome Christmas present. In sharp contrast, the AFL charged that the new rulings undermined the very purpose of Federal labor law. "The most devoted anti-union employer," it said, "could not ask for more." The CIO was equally bitter. Its general counsel, Arthur J. Goldberg, charged that the decisions legalize "brainwashing" of employees and are "incompatible with basic American principles."

What did the board do that so distressed labor leaders and so gladdened employers?

In the Livingston Shirt case, NLRB decided that employers could legally make an anti-union speech to a "captive audience" prior to a representation election without giving the union a similar opportunity to reply. That is to say, they could force their employees to listen to their ideas about organized labor and deny the same forum to the union. The employers' speech had to be, of course, non-coercive. It could not con-

kind. But none of the three would demand anything so drastic by way of solution as the Bricker remedy.

Mr. Dean, for example, concludes his *Foreign Affairs* article thus:

The specific provisions of the Bricker Amendment are in sum a proposal radically to shift this constitutional ordering of authority [concentration of power in the President and Senate] over foreign relations by augmenting congressional powers and by requiring the necessary participation of the States for the execution of foreign policy in certain areas. The powers of a sovereign state would thus be emasculated. The burden of proving strong and compelling necessity is incumbent on those who would so drastically alter the constitutional framework. That burden has not been discharged.

Indeed, on the evidence to date, the Brickerites seem to want to burn the barn down to get rid of the rats.

tain threats of reprisals or promises of benefits. Furthermore, employers could not enjoy this larger grant of freedom if they had a strict "non-solicitation" rule. In other words, if they denied a union access to company property to solicit members on non-working time, they forfeited their exclusive right to summon a captive audience and address it.

In the Bonwit Teller case, which was decided in the fall of 1951, NLRB had held that an employer could not give an anti-union speech to a captive audience unless he was prepared to grant a union's "reasonable request" for a similar meeting. So the recent reversal is complete.

In the companion to the Livingston decision—the Plymouth Plywood case—the board held that even though an anti-union speech to a captive audience was no longer an unfair labor practice, such a speech might make a free election impossible. It laid down the rule that employers did in fact overstep the bounds if they talked to their employees on company time during the twenty-four-hour period immediately preceding an election. By doing so, they risked the possibility that NLRB might order a new election.

Such, then, are the dry legalistic bones of the board's new policy on captive audiences. Why, the reader may ask, this sharp reversal of policy within the short space of two years? Did Congress change the law in such wise that the board had to change its policy? Or did the Supreme Court give some authoritative interpretation of the law which required the shift?

Neither of these possibilities happened. Since 1951 Congress has made no change in the pertinent section (Sec. 8 (C)) of the Taft-Hartley Act. Nor has the Supreme Court decided any case which had a bearing on the Bonwit Teller doctrine. The only change which has occurred *has been a change in the personnel of NLRB*. Two of the four board members—there is at present one vacancy—are now Eisenhower appointees.

Fr. Masse, S.J., is AMERICA's industrial-relations editor.

Since we have in this country a government of laws and not of men, some readers may find this development disconcerting. Really, there is nothing to be exercised about. What the law says is often not clear in every detail. Men charged with administering it may differ about its exact meaning, or on how it ought to be applied in all the complex circumstances of a dynamic society. Where the law is obscure or its application disputed, the courts of the land ultimately define its meaning. Sometimes Congress amends the law to make its intent clear beyond dispute.

All this is exemplified in the controversy, now eighteen years old, over the employer's right to free speech under Federal labor law.

The ink was scarcely dry on the Wagner Act when the labor board was called on to decide a conflict between the right of workers to join a union free from employer interference and the right of the employer, under the First Amendment to the Constitution, to free speech. In the beginning, the board leaned over backward to defend the right of workers to a free choice. It enforced neutrality on the employer. In justification of this stand, it argued that it had the duty to protect the rights of workers to unionism and collective bargaining. The rights of employers under the First Amendment were not its obligation, but the obligation of the courts.

Eventually, with the help of the courts, a workable policy was developed. The key decision came in 1941 in the Virginia Electric and Power Company case. Here is the nub of the Supreme Court's decision:

The employer . . . is as free now as ever to take any side he may choose on this controversial issue [unionism]. But, certainly, conduct, though evidenced in part by speech, may amount, in connection with other circumstances, to coercion within the meaning of the act. If the total activities of an employer restrain or coerce his employees in their free choice, then those employees are entitled to the protection of the act. And in determining whether a course of conduct amounts to restraint or coercion, pressure exerted vocally by the employer may no more be disregarded than pressure exerted in other ways.

Thus, the employer had the right to tell his workers what he thought about unionism, both in general and in particular. But he could not coerce them by words any more than he could by acts. Whether his words were coercive had to be judged, not merely in themselves, but in the whole context of his activities.

Without becoming bogged down in a morass of legalities, we can say that, in the years following, judicial refinements of that decision gave to employers a large area of verbal freedom to resist unionization.

Employers were not satisfied, however. They continued to claim that their right of free speech was being abridged. In drafting the Taft-Hartley Act, Congress listened to these complaints. That law stipulates expressly that, so long as it is not coercive, the anti-union talk of employers "shall not constitute or be evidence of an unfair labor practice."

Congress did something else. It subtly changed public policy toward unions and collective bargaining. The whole purpose of the Wagner Act was to encourage unionism and collective bargaining as a positive, unconditional good in industrial relations. The Taft-Hartley Act blesses both collective bargaining and individual bargaining. It places the right *not* to join a union on the same level as the right to join a union.

The logical connection between this new expression of policy and the old controversy over employer free speech will be clear at once. Other things being equal, the employer is obviously more free to indulge in anti-union talk if the right of his employees to join a union is not especially blessed by law, as it was under the Wagner Act, but is reckoned no more sacred than their right not to join a union.

After Taft-Hartley, the board was kept busy with free-speech cases while employers, with lawyers at their elbow, explored their larger grant of liberty. Soon complaints were heard that a Wagner-Act-minded board was emasculating the free-speech and other sections of the Taft-Hartley Act. Despite the new language and changed emphasis of the Taft-Hartley Act, it was still possible, however, for honest men to differ as conflicts arose between the right of employees to organize and the right of employers to free speech. If the old board gave the benefit of doubt to unions, as illustrated by the Bonwit Teller case, the new board is now giving the benefit of doubt to employers.

A good many believe that in giving the nod to employers the reconstituted board is closer to the mind of those who wrote the Taft-Hartley Act than was the old board. Recalling that the House of Representatives was mainly responsible for the new language in the free-speech section of the law, this writer is inclined to agree with that judgment. In 1947, the House was even more antagonistic to trade unions than was the Senate.

For this reason, the character of the AFL complaint over the reversal of Bonwit-Teller is open to question. In charging that the decision in *Livingston Shirt* negates the purpose of Taft-Hartley, it assumes that this purpose is solely to encourage "collective bargaining as a means of peaceful settlement of labor disputes." But, as we have seen, that is not the single-minded purpose of Taft-Hartley. The law equally protects individual bargaining.

All these free-speech cases are headed for the Supreme Court. At the risk of violating consecrated rules of unity, coherence and emphasis, I cannot resist noting what a great change in labor-management attitudes has occurred over the past year. Yesterday it was management which distrusted NLRB and placed all its faith in the courts. Today it is labor which fears the board and, in a complete break with the past, is looking to the judges for its salvation. Were Sam Gompers to return from the grave, he wouldn't believe the evidence before his eyes.

Will tax cuts help or hurt?

Philip S. Land

IN A PREVIOUS ARTICLE ("1954: recession, not depression," AM. 1/9) this writer took the position that in order to fend off a serious business decline it would not be enough to rely on such built-in stabilizers as price supports, unemployment insurance and social security, all of which undoubtedly help to stabilize the flow of income. Following the widely held opinion of economists, it was said that additional positive offsets would be needed.

Among such expansionary forces, tax remissions (to be followed, if needed, by direct public-works programs) were stressed. The latter would include highway and school building. This program, with that order of priority widely supported by economists, seems to be the one adopted by the President in his message to Congress on the State of the Union. Details, to be sure, will not be forthcoming for several weeks. But the outline was there.

The President said these special messages to Congress will include "flexible credit and debt management policies, tax measures to stimulate consumer and business spending . . . public-works plans laid well in advance."

Concerning such tax helps, it is true that Mr. Eisenhower told Congress he could not permit the loss of revenue that would be entailed in allowing the tax cuts scheduled for April to go through—reduction of corporate tax rates and excises. Still, he asked for no offsets to the \$5-billion loss of revenue from the January cuts on income taxes and the end of excess profits, despite the fact that they will cause a budget deficit. Moreover, he spoke of further losses of revenue to come from "tax adjustments which I shall propose." These are generally estimated to mean an additional \$1.5-billion loss of revenue.

This policy of encouraging private spending by tax policies which cause budget deficits raises two questions. First, how does it square with the Administration's goal of a balanced budget? The Administration's answer is contained in the State of the Union message on the budget. The Government, we learn, will continue to drive Federal outgo down as close to prospective tax revenues as security permits. This goal it will especially forward in the future by "keeping new appropriations below estimated revenues. . . ." So long as a real business downturn threatens, however, the Federal Government will not consider a deficit unacceptable. As explained above, it will rely on the spend-

ing encouraged by tax remission ultimately to build up a base of income sufficient to meet revenue requirements.

But another question can still be raised: are such deficits, even though they support private spending, all to the good?

In order to get at a point of vital importance, let us set aside the tricky problem of trying to estimate what the Federal budget deficit will be and adopt the most generally accepted estimates. These are that fiscal 1954, ending June 30, will see a \$4-billion deficit in the administrative budget. The deficit in fiscal 1955 will at least match that in 1954.

The problem created by such deficits is that, given the size of our public debt, they constitute a sizable inflation potential. This inflation potential is bound up with two problems involved in financing public debt. The first occurs when the deficit is covered by borrowing from the banks. This supplies the banks with additional reserves on which to expand loans, and so, the supply of money. The second occurs when, in order to keep maturing debt attractive enough to be refinanced, the Treasury forces support of bond prices.

Now, many economists argue that such inflation potentials will inevitably be actualized and result in chronic advancing of the price level. For this reason, they believe, such deficits should not be allowed to take place. We must either cut deeper into the bone of Federal spending or raise taxes.

This reasoning has a logic that commends itself. Yet other reputable economists argue that the current business situation probably requires that we accept the deficits and perhaps even larger ones, if defense or other programs so require. One of America's foremost economists, Prof. William Fellner, defends this position in the winter issue of the *Yale Review*. He says that budget-balancing by tax increases would be bad if it were to "throw an otherwise reasonably well-balanced economy into a recession or aggravate an already existing deflationary condition."

As Professor Fellner sees it, this harmful situation would be brought about if we were to weaken market demand further by withdrawing from the public the amount of money needed to balance the budget.

But the Yale economist is careful to prevent misunderstanding. He repeatedly acknowledges that it would be a very bad thing for the country if we were never to allow any downward adjustments. For this would destroy the flexibility needed to permit lowering of costs and an assaying of the weak spots in the economy. Moreover, as said above, it would promote chronic inflation.

The economists who oppose allowing such deficits at present argue that a 62-million-job economy can stand a 5-to-10-per-cent decline without serious unemployment or loss of income. They argue that our economy has become overexpanded (inventories and debt are examples) and that delay in making the adjustments will only make things worse.

Professor Fellner might go along with them more

Fr. Land, S.J., is a contributing editor of AMERICA.

readily if they could show the presence of economic forces which can be expected in the near future to substitute for the loss of Government spending. But as *Fortune* observes in its January forecast, aside from

public works and exports "no other new demand factors are at present in sight." On balance, then, the Administration's program of limited tax relief makes good sense.

Paris letter

RELIGIOUS THEMES IN THE THEATRE. The vogue for plays with religious themes or of religious interest continues in Paris. The two biggest successes of the season fall into this category—*Christophe Colomb*, by Paul Claudel and *L'Alouette*, by Jean Anouilh. Neither of these plays is of the quality of last year's religious hits, *Sur la Terre comme au Ciel* (produced in English as *The Strong are Lonely*) and Bernanos' *Les Dialogues des Carmélites*, but both are worth comment as significant of a continuing trend. Claudel takes a historical hero and endeavors to raise his story to the higher plane of religious significance, while Anouilh chooses St. Joan of Arc as his heroine and proceeds to bring her resolutely down to earth.

Claudel's *Christophe Colomb* was first produced in France by Jean-Louis Barrault last May at the Bordeaux Festival, though the poet wrote his drama in 1927 at the request of Max Reinhardt, and it was played in Berlin in 1930. Barrault now brings his Bordeaux production to Paris and so returns with his company to the French capital after nineteen months' absence.

Christophe Colomb can hardly be termed a play, so many elements foreign to the normal drama are introduced. There are two choirs, one which intones the verses and one which sings. There is an orchestra playing the score specially composed by Darius Milhaud. Finally there is the cinema, certain scenes being thrown on the large white sail which is the single piece of stage setting. All this is unconventional, to say the least. The resultant work could be called an epic poem-cum-cantata, with cinematic illustrations.

The full title of Claudel's piece is "The Book of Christopher Columbus," and, in fact, a book is carried onto the stage at the outset by a personage called "The Explainer." His function is to direct the sequence of scenes by referring constantly to his book, and to comment on the action for the benefit of the speaking choir, who represent posterity and who ply him with questions.

We see (on the screen) the fashioning of the world by the hand of God. We see Christopher Columbus at Genoa, at Lisbon, at the court of Spain, where Isabella alone receives him with sympathy. We see him on board ship, faced with mutiny. We see him returning from a third voyage to the New World chained in the ship's hold. At the last we see him, poor and abandoned, dying in an inn at Valladolid.

This amorphous work is staged by Jean-Louis Barrault with a surging, sweeping life and a passionate sincerity. Claudel could not be more ideally served. The play, however, is difficult and confused. There are too many ideas thrown into it and left undeveloped,

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too many forms of expression which are never satisfactorily united. Perhaps the most important theme is the identifying of Columbus' search for the New World with the eternal longing of the soul for the "new world" of Heaven. This idea is repeated more than once, but it never takes on theatrical life.

The critics have been unanimous in their praise of *Christophe Colomb*, and the public, believing them, crowds into the Marigny Theatre. The night I went there was standing room only. At the final curtain, however, it seemed to me that the applause was somewhat hesitant. I took this to signify the puzzlement of a bewildered audience. I suspect each one keeps his bewilderment to himself, and Claudel's reputation as a dramatist grows out of this conspiracy of silence.

Jean Anouilh's intention in writing *L'Alouette* is abundantly clear. The play is a piece of "debunking" of the first order, and the only puzzle in the spectator's mind at its close would be why the Church had decided to raise to its altars this saucy little peasant. *L'Alouette* is expertly put together, superficially clever and very empty. The finale will illustrate the spirit of the play. Jeanne is mounting her funeral pyre to the stake when the Sire de Baudricourt, who appeared in one of the earlier scenes, rushes on to the stage and calls the proceedings to a halt. "What about the crowning of the Dauphin at Rheims?" he cries. "We haven't been shown that; we can't be cheated of seeing Jeanne on the occasion of her triumph!" So Jeanne comes down from her stake, and the characters assemble obediently in a coronation tableau on which the curtain falls. Anouilh's standard of values is obvious: he prefers Jeanne's temporal triumph at Rheims to her true triumph in martyrdom.

If *Christophe Colomb* and *L'Alouette* prove somewhat disappointing, a third play, *La Maison de la Nuit* ("The House of the Night"), by Thierry Maulnier, which is of no apparent religious import, unexpectedly provides food for thought, and has called

Miss Farrell, an Irishwoman living in Paris, writes for *Radio Eireann* and Irish and French journals.

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forth a good deal of favorable comment from Catholic writers.

Maulnier shows us a group of refugees from Eastern Europe blocked in a house in the no-man's-land between East and West during a temporary closing-down of the Western frontier. Among them are two Communist agents working through to the West. When the agents learn that a Minister is among the refugees, they decide to inform their headquarters. The party is arrested, and all are to be shot on the journey back to the East. The purpose of the play, which Maulnier calls "a drama of pity," is the gradual revelation of the character of one of the Communists, who in the end throws in his lot with the refugees and shares their fate. The motivating factor in his decision is pity—pity for a woman who learns in this house that her husband is deserting her, that she is unloved and unwanted, and must go to her death with this knowledge. The Com-

munist tells her he loves her and dies with her so that she may believe him.

François Mauriac and Daniel-Rops, the eminent Catholic historian and essayist, have both pointed out that what Maulnier calls pity is in reality something much nobler—a heroic charity. The woman for whose sake the Communist sacrifices his life is not only unloved, but unlovable. She is hard, selfish, hysterical, not a woman to arouse pity. That the Communist should gather up and comfort this miserable creature at such a cost proves him to be a Christian, in fact if not in name.

Mauriac has found this play solid and inspiring. It is firmer and clearer than Claudel's *Christophe Colomb*, and if it lacks the technical skill with which Anouilh has constructed his *L'Alouette*, it presents us with a hero for whom martyrdom is a glorious end.

ISOLDE FARRELL

Antiquated philosophy

THE AGE OF THE MOGULS

By Stewart H. Holbrook. Doubleday. 373p. \$5

Unquestionably, many readers will feel the thrill of adventure when they read *The Age of the Moguls*. Mr. Holbrook tells of the empire builders, the robber barons, the great tycoons who, in their search for wealth and power, changed the course of our history. All too often the credit for changing the face of America is attributed solely to generals and statesmen.

After reviewing this catalog of Horatio Algers one becomes more convinced than ever that no matter how these gentlemen made their fortunes—not millions but tens and hundreds of millions—their resourcefulness and energy were the greatest influence in bringing the United States to its present incomparable position in the world of business and industry.

None of the mighty men of money and industry is missed—the Vanderbilts, Carnegie, Rockefeller, Marshall Field, the duPonts, Morgan, Ford, Hearst and many others are all sketched in rugged and picturesque colors. They are not full portraits, but the lines sketched do catch the salient features.

The lives of these men have a certain romantic tinge to them because such careers will never be attempted again. It isn't that the race of giants has expired but rather that the unique climate has undergone a change. Income taxes and laws have made the accumulation of such fortunes a virtual impossibility today. In fact, Mr. Holbrook remarks: "Under present-day rules, almost every man in this book would face a good hundred years

in prison." Some might maintain, as the author does, that the "moral condition of the country was lower than usual" to make such accumulation of fortunes possible. Perhaps, though, it was a combination of the then prevalent Puritan theology and laissez-faire philosophy which enabled these men to rationalize their plunderings as a sign of the special providence of God. However, not even the brassiest mogul would maintain that it was the hand of God that aided a Jay Gould to spend one million dollars on the New York legislators to have his laws passed.

The big mistake these men made was their failure to realize that the nineteenth-century immigrant was fast becoming the twentieth-century educated American. It became more difficult for the worker to equate the pittance he received for a twelve-hour workday, seven-day work-week with the profit reports which he now was able to read in the newspapers.

Mr. Holbrook briefly, though adequately, points out that the social philosophy of these gentlemen became antiquated as the kerosene lamp. Henry Ford did much toward shortening the working day and raising the wages of the American working man. But even he found "that it was as difficult to understand that the unions had come to stay as it had been years before to realize that the Model T was outmoded."

While this book will offer nothing new to the professional historian, it will serve to refresh his memory, and the author's style will delight him. However, the amateur historian must avoid tripping into those deceitful pitfalls of generalization which are found frequently in this book. By reason of the ambitious scope of this study, the individual "moguls" are sometimes

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definitely focused out of proportion to the true historical picture. Epoch-making events are completely settled in a half-page of text. Although the author maintains that he will indulge in "neither guilt nor whitewash nor tar," something of the muckraker salted with a little of Veblenism seasons his story.

This was the inaugural book of the "Mainstream of America Series" under the general editorship of Lewis Gannett. Let us hope the rest of the series is as interesting.

THOMAS R. BYRNE

Communist anti-Semitism

THE JEWS IN THE SOVIET SATELLITES

By Peter Meyer, Bernard D. Weinryb, Eugene Duschinsky, Nicolas Sylvain. Syracuse U. 637p. \$6.50

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readily if they could show the presence of economic forces which can be expected in the near future to substitute for the loss of Government spending. But as *Fortune* observes in its January forecast, aside from

public works and exports "no other new demand factors are at present in sight." On balance, then, the Administration's program of limited tax relief makes good sense.

Paris letter

RELIGIOUS THEMES IN THE THEATRE. The vogue for plays with religious themes or of religious interest continues in Paris. The two biggest successes of the season fall into this category—*Christophe Colomb*, by Paul Claudel and *L'Alouette*, by Jean Anouilh. Neither of these plays is of the quality of last year's religious hits, *Sur la Terre comme au Ciel* (produced in English as *The Strong are Lonely*) and Bernanos' *Les Dialogues des Carmélites*, but both are worth comment as significant of a continuing trend. Claudel takes a historical hero and endeavors to raise his story to the higher plane of religious significance, while Anouilh chooses St. Joan of Arc as his heroine and proceeds to bring her resolutely down to earth.

Claudel's *Christophe Colomb* was first produced in France by Jean-Louis Barrault last May at the Bordeaux Festival, though the poet wrote his drama in 1927 at the request of Max Reinhardt, and it was played in Berlin in 1930. Barrault now brings his Bordeaux production to Paris and so returns with his company to the French capital after nineteen months' absence.

Christophe Colomb can hardly be termed a play, so many elements foreign to the normal drama are introduced. There are two choirs, one which intones the verses and one which sings. There is an orchestra playing the score specially composed by Darius Milhaud. Finally there is the cinema, certain scenes being thrown on the large white sail which is the single piece of stage setting. All this is unconventional, to say the least. The resultant work could be called an epic poem-cum-cantata, with cinematic illustrations.

The full title of Claudel's piece is "The Book of Christopher Columbus," and, in fact, a book is carried onto the stage at the outset by a personage called "The Explainer." His function is to direct the sequence of scenes by referring constantly to his book, and to comment on the action for the benefit of the speaking choir, who represent posterity and who ply him with questions.

We see (on the screen) the fashioning of the world by the hand of God. We see Christopher Columbus at Genoa, at Lisbon, at the court of Spain, where Isabella alone receives him with sympathy. We see him on board ship, faced with mutiny. We see him returning from a third voyage to the New World chained in the ship's hold. At the last we see him, poor and abandoned, dying in an inn at Valladolid.

This amorphous work is staged by Jean-Louis Barrault with a surging, sweeping life and a passionate sincerity. Claudel could not be more ideally served. The play, however, is difficult and confused. There are too many ideas thrown into it and left undeveloped,

LITERATURE AND ARTS

too many forms of expression which are never satisfactorily united. Perhaps the most important theme is the identifying of Columbus' search for the New World with the eternal longing of the soul for the "new world" of Heaven. This idea is repeated more than once, but it never takes on theatrical life.

The critics have been unanimous in their praise of *Christophe Colomb*, and the public, believing them, crowds into the Marigny Theatre. The night I went there was standing room only. At the final curtain, however, it seemed to me that the applause was somewhat hesitant. I took this to signify the puzzlement of a bewildered audience. I suspect each one keeps his bewilderment to himself, and Claudel's reputation as a dramatist grows out of this conspiracy of silence.

Jean Anouilh's intention in writing *L'Alouette* is abundantly clear. The play is a piece of "debunking" of the first order, and the only puzzle in the spectator's mind at its close would be why the Church had decided to raise to its altars this saucy little peasant. *L'Alouette* is expertly put together, superficially clever and very empty. The finale will illustrate the spirit of the play. Jeanne is mounting her funeral pyre to the stake when the Sire de Baudricourt, who appeared in one of the earlier scenes, rushes on to the stage and calls the proceedings to a halt. "What about the crowning of the Dauphin at Rheims?" he cries. "We haven't been shown that; we can't be cheated of seeing Jeanne on the occasion of her triumph!" So Jeanne comes down from her stake, and the characters assemble obediently in a coronation tableau on which the curtain falls. Anouilh's standard of values is obvious: he prefers Jeanne's temporal triumph at Rheims to her true triumph in martyrdom.

If *Christophe Colomb* and *L'Alouette* prove somewhat disappointing, a third play, *La Maison de la Nuit* ("The House of the Night"), by Thierry Maulnier, which is of no apparent religious import, unexpectedly provides food for thought, and has called

Miss Farrell, an Irishwoman living in Paris, writes for *Radio Eireann* and Irish and French journals.

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Antiquated

THE AGE C

By Stewart
373p. \$5

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Maulnier shows us a group of refugees from Eastern Europe blocked in a house in the no-man's-land between East and West during a temporary closing-down of the Western frontier. Among them are two Communist agents working through to the West. When the agents learn that a Minister is among the refugees, they decide to inform their headquarters. The party is arrested, and all are to be shot on the journey back to the East. The purpose of the play, which Maulnier calls "a drama of pity," is the gradual revelation of the character of one of the Communists, who in the end throws in his lot with the refugees and shares their fate. The motivating factor in his decision is pity—pity for a woman who learns in this house that her husband is deserting her, that she is unloved and unwanted, and must go to her death with this knowledge. The Com-

munist tells her he loves her and dies with her so that she may believe him.

François Mauriac and Daniel-Rops, the eminent Catholic historian and essayist, have both pointed out that what Maulnier calls pity is in reality something much nobler—a heroic charity. The woman for whose sake the Communist sacrifices his life is not only unloved, but unlovable. She is hard, selfish, hysterical, not a woman to arouse pity. That the Communist should gather up and comfort this miserable creature at such a cost proves him to be a Christian, in fact if not in name.

Mauriac has found this play solid and inspiring. It is firmer and clearer than Claudel's *Christophe Colomb*, and if it lacks the technical skill with which Anouilh has constructed his *L'Alouette*, it presents us with a hero for whom martyrdom is a glorious end.

ISOLDE FARRELL

Antiquated philosophy

THE AGE OF THE MOGULS

By Stewart H. Holbrook. Doubleday. 373p. \$5

Unquestionably, many readers will feel the thrill of adventure when they read *The Age of the Moguls*. Mr. Holbrook tells of the empire builders, the robber barons, the great tycoons who, in their search for wealth and power, changed the course of our history. All too often the credit for changing the face of America is attributed solely to generals and statesmen.

After reviewing this catalog of Horatio Algers one becomes more convinced than ever that no matter how these gentlemen made their fortunes—not millions but tens and hundreds of millions—their resourcefulness and energy were the greatest influence in bringing the United States to its present incomparable position in the world of business and industry.

None of the mighty men of money and industry is missed—the Vanderbilts, Carnegie, Rockefeller, Marshall Field, the duPonts, Morgan, Ford, Hearst and many others are all sketched in rugged and picturesque colors. They are not full portraits, but the lines sketched do catch the salient features.

The lives of these men have a certain romantic tinge to them because such careers will never be attempted again. It isn't that the race of giants has expired but rather that the unique climate has undergone a change. Income taxes and laws have made the accumulation of such fortunes a virtual impossibility today. In fact, Mr. Holbrook remarks: "Under present-day rules, almost every man in this book would face a good hundred years

in prison." Some might maintain, as the author does, that the "moral condition of the country was lower than usual" to make such accumulation of fortunes possible. Perhaps, though, it was a combination of the then prevalent Puritan theology and laissez-faire philosophy which enabled these men to rationalize their plunderings as a sign of the special providence of God. However, not even the brassiest mogul would maintain that it was the hand of God that aided a Jay Gould to spend one million dollars on the New York legislators to have his laws passed.

The big mistake these men made was their failure to realize that the nineteenth-century immigrant was fast becoming the twentieth-century educated American. It became more difficult for the worker to equate the pittance he received for a twelve-hour workday, seven-day work-week with the profit reports which he now was able to read in the newspapers.

Mr. Holbrook briefly, though adequately, points out that the social philosophy of these gentlemen became antiquated as the kerosene lamp. Henry Ford did much toward shortening the working day and raising the wages of the American working man. But even he found "that it was as difficult to understand that the unions had come to stay as it had been years before to realize that the Model T was outmoded."

While this book will offer nothing new to the professional historian, it will serve to refresh his memory, and the author's style will delight him. However, the amateur historian must avoid tripping into those deceitful pitfalls of generalization which are found frequently in this book. By reason of the ambitious scope of this study, the individual "moguls" are sometimes

BOOKS

definitely focused out of proportion to the true historical picture. Epoch-making events are completely settled in a half-page of text. Although the author maintains that he will indulge in "neither gilt nor whitewash nor tar," something of the muckraker salted with a little of Veblenism seasons his story.

This was the inaugural book of the "Mainstream of America Series" under the general editorship of Lewis Gannett. Let us hope the rest of the series is as interesting.

THOMAS R. BYRNE

Communist anti-Semitism

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Because the Catholic faith is the most predominant and widespread throughout the Iron Curtain countries, it was the primary aim of the regime to strangle all Catholic institutions and organizations. The persecution of Protestants and Jews soon followed. In fact, no religious denomination was to escape the same sinister fate.

Those sections of the book are particularly notable which relate how the Communists stultified by their intrigues and violence all attempts of the various religions to join in a common front.

As an Hungarian, I was most impressed by the section on Hungary. The author of this part, Eugene Duschinsky, now the Chief Rabbi of South Africa, describes (p. 390) how Hungarians attempted to organize an armed uprising in Budapest against the Nazis in 1944, under the leadership of General Vilmos Nagy (now imprisoned by the Communists) and Marquis George Pallavicini (since deported to Siberia). The author writes as follows (p. 471):

In a memorandum submitted to leading Jewish organizations in the United States early in 1948, Béla Fabian, a former member of the Board of the Budapest Jewish community, predicted that the economic uprooting and social ostracism of the middle-class Jewish population of Hungary would inevitably condemn it to ultimate physical elimination by deportation. Fabian predicted that thousands of Social Democratic workers and many Communist party members suspected of opposing the Soviet stranglehold on Hungarian affairs would share the same fate.

This prophecy came true in the early fall of 1950.

I quote this passage only to demonstrate that the Communists follow a strict schedule in all their acts. Those familiar with this schedule will not find it too difficult to predict things to come, and to summarize them in a memorandum. More and more people ought to take cognizance of the fact that anyone who endeavors to sow discord among religious groups does his part in furthering the Communist cause.

With this book the American Jewish Committee tolls the alarm bells. It not only presents to the American public the picture of religious persecution behind the Iron Curtain. It also issues a warning that any society incapable of mobilizing its forces, and in the first place of concentrating those rooted in religious faith against the enemy, merely digs its own grave.

BÉLA FABIAN

Great exploration

THE JOURNALS OF LEWIS AND CLARK

Edited by Bernard DeVoto. Houghton Mifflin. 504p. \$6.50

The United States consummated a prize real-estate transaction in December, 1803. We more than doubled our size. We gained control of the Mississippi river and thus assured the loyalty of uneasy frontiersmen who depended upon its murky channels for easy access to the sea. This acquisition of the Louisiana Territory marked the departure of another European nation from the continent. France no longer played a role in North America.

President Thomas Jefferson had been planning a "scientific" expedition to the Pacific Ocean even before title to the Louisiana Territory passed into our hands. Fur-rich, far-away Oregon and a practicable, direct overland connection with the lucrative China trade were the lures. Once the not too clearly defined expanse between the Mississippi and the Pacific Ocean became U. S. territory, the President's plan was more easily executed.

A carefully recruited, patiently trained and systematically organized expedition was placed under the command of Captain Meriwether Lewis, erstwhile personal secretary to Jefferson, and Captain William Clark, younger brother of George Rogers Clark of Revolutionary War fame. These young professional explorers were "to explore the Missouri river, & such principal stream of it, as, by its course & communication with the waters of the Pacific Ocean, may offer the most direct & practicable water communication across this continent, for the purpose of commerce."

In pursuance of these instructions from Jefferson, the company left St. Louis on May 14, 1804. Until they returned on Friday, September 26, 1806, trials and triumphs, frustrations, failures, humor and naked courage were commonplace in the lives of these men. Danger was a constant shadow, peril a frequent visitor, uncharted rivers, unmapped plains, unknown mountains their never absent enemies. The reader of the *Journals* relives Lewis' anxieties as

we were now about to penetrate a country at least two thousand miles in width, on which the foot of civilized man had never trodden; the good or evil it had in store for us was for experiment yet to determine, . . .

Mr. DeVoto has edited and interpreted the usual seven volumes of the *Journals* into a compact 478-page narra-

tive. He has compressed, deleted, omitted and edited with abandon to produce a popularized—not vulgarized—condensation of a great exploration. Since so many liberties have been taken with the text—and justifiably for the intended purpose—the volume would lose little in atmosphere and gain much in readability, by the use of current spellings throughout.

The editor's masterful introduction, illuminatingly relevant notes and excellent maps should make it possible for the general reader to enjoy the hours he will spend en route to the mouth of the Columbia and on the way back. WILLIAM N. BISCHOFF

THE SILENT TRAVELLER IN DUBLIN

By Chiang Yee. Day. 146p. \$7.50

To draw American standards of literary comparison, this book would have charmed Washington Irving with its bland, childlike style; and would have titillated Henry James with its acute sense of detailed picture-in-a-frame technique. Chiang Yee has travelled far; this delightful collection of essays is evidence that he has absorbed well.

The very notion of Dublin seen through the eyes of a moderate, discerning Chinese gentleman is intriguing in itself. Yee's pictorial skill does abundant justice to historic O'Connell Street, Phoenix Park, Trinity College and the National Horse Show, not only in sixty-three superbly impressionistic drawings, but also in fine descriptions of nuances in Irish architecture and landscape. This may well be a collector's item within a few years. Its rather steep purchase price would help to assure this.

Chiang Yee is indeed a "Silent Traveller." Only on occasion does his tangential, offbeat approach strike home at the human essence of Dublin. There is an opaque, other-worldly quality to his contacts with individual Dubliners, if we remember to exclude his Ascendancy friendships with Lord and Lady Longford.

The book literally strolls through Dublin's parks, suburbs, legends, local names and gardens—relating them to their social and cultural counterparts in China's dynastic history. Yee has a cunning eye for horticulture and animal life. He also has the charming (and rather Irish) knack of digressing outrageously into unrelated anecdote and Confucian maxims. His writing is bewilderingly larded with allusions from de Jubainville, Confucius, Yeats, Shaw, AE, St. John Gogarty and Napoleon.

Other points are completely in Yee's

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favor. His tribute to the Book of Kells emphasizes Ireland's contributions to illuminative art, and his discussion of the Abbey and Gate Theatres again brings into focus their major stature in world drama. In his critique of Synge's *Playboy*, Yee sharply dissents from the ugly parochialism of Irish playgoers, and agrees with Yeats that literature is not a private, imaginative obsession, but a public necessity.

P. F. GAVAGHAN

ALL DONE FROM MEMORY

By Osbert Lancaster. Houghton, Mifflin. 199p. \$2.75

Certain writers have a way of creating bonds of friendship among readers. They become symbols or indications of tastes, especially in humor, and a shared liking for them has an extra warmth about it. Osbert Lancaster is such a writer—and illustrator, too, for the pictures are an important ingredient in his charm. Readers of *There'll Always Be a Draynefete* know that the secret lies partly in the architectural precision, wonderful madness, tongue-in-cheek comment and unexpected delights in words.

An exceptionally observant boy was born in the eighth year of the reign of King Edward VII in the semi-detached stucco house at No. 79 Elgin Crescent. So careful and detached were his impressions of relatives, places, house-furnishings, domestic affairs and social entertainments that the grown-up Osbert Lancaster is able to re-create a vanished life and age: upper-middle-class society in the Edwardian era. And if that phrase smacks of social significance, the term is justified. Lancaster comments lightly but pungently on the changes and contrasts in England in the first half of this century.

He is by no means convinced that all the change is for the better. Speaking, for instance, of a servantless civilization, he admits that he "can tolerate without discomfort being waited on hand and foot." Serious family counselors might be interested in his feeling that "A mother's love is all very well, but it is only a poor substitute for good relations with the cook." But mother and cook, together with grandfathers, aunts and other household pets are given prominent parts.

Sometimes it seems that the most enjoyable books are the hardest to pigeonhole into classifications. This bright array of clearly defined characters, magically cluttered drawing rooms, gardens, houses and parks is a blending of autobiography, reminiscence, laughter, regret, critical evaluation and ill-concealed affection.

MARY STACK MCNIFF

MY FRIENDS THE SENSES

By Charles-Damian Boulogne, O.P. Kenedy. 206p. \$3

This book depicts glowingly the joys of sense life, with especial emphasis on the resources and vistas which the senses open to an intelligent corporeal being. Since the human and religious values inherent in our sense life are the primary concerns of this book, moral problems concerning sensibility are not specifically considered.

Hitting hard at the Jansenistic, Puritanistic concept of the body as a drag on the soul, Père Boulogne is equally ruthless in his denouncement of the Platonic position. As a Thomist—and an ardent one—he views man essentially as a body-soul composite. While highlighting sense activity and sense pleasure, he insists that man is more than a sum-total of sensibilities.

This book could be used as a profitable aid or discussion outline for Catholic Action groups which, under the direction of realistic religious leaders, strive to recapture the fundamental essentials of primitive Christianity. Its purpose is to reawaken readers to the joys, the pleasures, the glories conferred by a sensory nature. Passages of word-beauty such as, "The touch

of light has never tarnished the bloom of a petal nor bruised the down of a butterfly's wing" (p. 29) are combined with pillorying of modern Pharisees:

The outrages committed by exuberant natures are more excusable than the hypocritical sublimations of certain moralists whose chief criterion is a respect for appearances (p. 191).

Unfortunately, the book's failure to identify sources, in footnotes or elsewhere, will make it less acceptable to the scholarly mind. Yet it requires a fair training to appreciate all Père Boulogne says, and to maintain balance amid his enthusiasms. One chapter and a half—a disproportionate amount of space—is devoted to a panegyric on music; yet not everyone is musical. His observations on the power of perfume seem exaggerated, though the chapter on dancing is good.

Père Boulogne takes frequent excursions into the clouds, from whence he sometimes makes wild generalizations and scientifically inaccurate statements. The author's lack of restraint is the greatest enemy of his writing. By his exuberant over eagerness to prove his points, he sometimes destroys them. Despite these tendencies, the reader will find here much to delight him.

JAMES E. ROYCE, S.J.

An Important Book for 1954

The Philosophy of Jacques Maritain

By Charles A. Fecher

Jacques Maritain is acclaimed by many as the most influential philosopher of our times. "Maritain has applied to every important field of modern life what he regards as the timelessly valid principles of the Aristotelian-Thomistic synthesis.

"Both because he very frequently writes for those who have an extensive philosophic background, and because his many 'occasional' works have left him little time for a more systematic presentation of the whole scope of his thought, M. Maritain stood in need of an organizing and clarifying interpreter. With the approval of the philosopher himself, this role has now been courageously undertaken by Mr. Charles Fecher, a close student of the philosopher's works . . .

"Anyone interested in contemporary problems would certainly want to give Jacques Maritain a hearing, and those who do so through Mr. Fecher's able presentation will want to give the author credit for a job skillfully geared to his purpose: Making available to the average intelligent reader the thoughts of an extraordinarily intelligent philosopher."

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MISSIONARY PRIEST struggling to build school; 163 Catholics in two counties of 85,000 population. Please help us! Rev. Louis R. Williamson, St. Mary's Parish, Hartsville, South Carolina.

STRETCHING THE FAMILY INCOME

By Robert and Helen Cissell. Joseph F. Wagner, Inc. 253p. \$3

There are three ways to handle family economic problems: try to get enough money to buy everything the family wants; limit the size of the family so that the few "survivors" may have all they want; or adopt a Christian standard of living and control material wants. It hardly seems necessary to indicate the evil inherent in the first two suggestions. Carrying out the proper method, however, is difficult since "much of the high-priced talent and most of the time and money are on the side of materialism." Any growing family that has been sold a two-bedroom house with an expansion attic, or clothes that are designed to go out of style before they wear out, will admit to that. The purpose of this book is to help make the battle more even and secure a decent family life.

In a sense this is an exposé of the swindlers, the high-pressure artists, the tricks and methods that have led to a complete divorce between ethics and economics and simultaneously throw families to the loan sharks. Some of the fault lies with modern merchandising methods and some with our own inability to resist the temptation and attachment to material goods.

The authors favor consumer-economic courses based on the Christian attitude toward material goods, and cooperation, which consists of either joining or promoting the various types of co-ops. Certainly there is much to recommend in such a solution, despite the opposition to cooperative movements from many quarters.

There are discussions on other ways of paring the high costs of living and dying—home haircutting, wise marketing, attention to insurance, social-security matters, food, furnishings and clothing. A truly wise investment for every family wage-earner would be this practical and proven formula for sensible living. GEORGE A. WOODS

IT'S GOOD TO BE BLACK

By Ruby Berkley Goodwin. Doubleday. 256p. \$3.50

As a Negro growing up in a small mining town in Illinois, Ruby Berkley had none of the soul-searing experiences that have come to be identified with most stories of Negro life, whether fictional or true. Here is no lurid picture of a numerous family huddled together in one room. Here are no ailing and undernourished children, old beyond their years, being initiated too early into the mys-

teries of sex, carrying burdens beyond their strength, broken in spirit as well as in body by the white man's "supremacy."

Instead there is a comfortable, happy family, parents who are devoted to each other and their children. The children are well cared-for, and are secure in the knowledge that they are loved and wanted, not only within their own home, but in the small-town community where white and black, Irish, German, Italian, Polish and all the rest, live in harmony and mutual respect. Ruby Berkley Goodwin wrote this book because she believes that there are many Negro children whose lives follow the same happy pattern as hers did. She says that her kind of life has been overlooked by writers because "it is much easier to dramatize the brutal and sordid than the commonplace."

Through all the chapters of personal reminiscence, the personalities of her mother and father stand out as the shaping influence of her life, the mother supplying the heart and the father the head of the family. From her father she learned to be proud of her color:

Black has strength and dignity. . . . The Bible says God made man out of the dust of the earth. I've seen red dirt, brown dirt, black dirt and yellow clay, but all my life I ain't never seen no real white dirt . . . always remember, it don't matter how much other people look down on you as long as you don't look down on yourself. . . . We don't need pity. All we need is a chance. . . . God didn't make no mistake when he made all kinds an' colors of people, but He didn't make no race to be master. He didn't make no race to be slaves. . . . I want you to be proud you're black. . . . Black is powerful. FORTUNATA CALIRI

REFLECTIONS ON LIFE

By Alexis Carrel. Translated from the French by Antonia White. Hawthorn. 205 p. \$3

The death in 1944 of the world-famous author of this remarkable study of the modern problems of man prevented him, unfortunately, from putting the finishing touches on it. Even more tragically, his death put an end to his personal courageous efforts toward the amelioration of man's condition on earth.

True, Dr. Carrel wrote these reflections while still staggered, though not overwhelmed, by the complete disaster which had overtaken his beloved France, and the intensity of his feelings may perhaps have clouded at

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times the clarity of his intellectual vision. Nevertheless, his analysis of modern man's problems appears substantially accurate, and his proposed solution is at once original, bold and intriguing.

In broad outline that answer is to employ all the resources of modern science in one vast, sustained international effort to realize man's tremendous potentialities, physical, intellectual and spiritual, and to make science and religion perfect collaborators for the good of mankind.

Occasional exception must be taken

to a particular statement or recommendation as it stands, but no doubt the author would readily have conceded the need of some qualifications. The assertion, for instance, that the rights of man are "merely constructions of the mind. The truth is that man has no rights: what he does have is needs" (p.33), may be capable of orthodox exegesis, but startles one at first sight. Again, certain statements regarding the betterment of the human race by eugenical means may not be reconcilable fully with recent papal cautions on this subject.

Still, this careful consideration of the fundamental laws of human life, why man should obey them, what happens if he doesn't, just how he should, how to teach all men to do so, and what the results of the entire process should be, constitutes a precious legacy bequeathed us all by an earnest, highly intelligent, indefatigable seeker after truth and the genuine good of mankind. One may even see an attempt, perhaps, to actualize Dr. Carrel's dreams in the general purposes and procedures of Unesco.

MERRILL F. GREENE

THOMAS R. BYRNE reviews for *Thought* and AFL publications.

BÉLA FABIAN was formerly a member of the Hungarian Parliament.

REV. WILLIAM N. BISCHOFF, S.J., is head of the Department of History at Gonzaga University.

P. F. GAVAGHAN did graduate studies in history and journalism at Boston University and Fordham.

REV. JAMES E. ROYCE, S.J., is professor of philosophy at Seattle University.

THE WORD

"When He heard that, Jesus said to His followers in amazement, Believe me, I have not found faith like this, even in Israel" (Matt. 8:10; third Sunday after Epiphany).

Out of the abounding riches of our divine Saviour's recorded life this Gospel sets before us an incident that we ought to treasure for the pearl it is. Not often do we read in the Gospel story that the Son of God was as-

tonished at human behavior. Now and again we sense that our Saviour was surprised and even pained at the dismal results of His meticulous tutoring in the Apostolic College; but it is heartening to read in our present passage how our Lord was soundly and truly amazed that people can be so good.

Quite properly, the abiding and habitual attitude of a truly rational creature toward his Creator is one of complete abasement. For genuine reasons we feel our abysmal unworthiness in the presence of the most high God. Added to the basic fact of the immeasurable distance between the infinite perfection of the Supreme Being and the essential, glaring im-

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perfection of mortal nature is our reasonable conviction that we have wilfully connived at and compounded our natural deficiencies, and thus made ourselves undeserving of God's notice, much less God's approval.

Indeed, we feel that when we have done our literal best in rendering faithful service to our Creator, we yet fall far short of the flawless duty we owe Him to whom we owe all. Our Lord Himself gave countenance to such a fitting general attitude toward God: *When you have done all that was commanded you, you are to say, We are servants, and worthless.* The speech of the Roman captain to Christ was just: no one of us is in any way worthy to receive God under his roof.

In the light of this profound unworthiness of ours the astonishment of our Saviour at the deep-down goodness of the Roman officer becomes doubly consoling. It is perfectly true that God our Lord demands a good deal of us. It is equally true that He is genuinely pleased with our honest and earnest efforts. Apparently He is even in some sense surprised that mere creatures of flesh and blood and original sin and anarchic appetites can show such flashes, and sometimes considerably more than flashes, of surpassing moral nobility.

The point is that God our Lord is not at all a brooding pessimist, but a most gracious optimist with regard to the fragile rational creatures He has made. Our Father who is in heaven does not issue ten commandments with the dark and dreary expectation that no one will much observe them. On the contrary, Almighty God serenely asks of a large number of people a deal more than the observance of the decalogue, and He regularly gets nearly all that He asks.

A whole small army of quite normal men and women who normally feel no special enthusiasm for a life of poverty, chastity and obedience yet lead lives of poverty, chastity and obedience because they are convinced that God is asking them to do just that. Repeatedly God intimates to the simplest and most unpretentious people that a stroke of terribly costly, heroic virtue would now be acceptable to Him, and the brave, hard deed is done. God does occasionally break human hearts, quietly suggesting that the chosen ones endure the awful process with a certain amount of fortitude; and they smile up at Him through their tears.

It is both impressive and instructive to observe how God our Lord knows that we are nothing and yet expects us, by and large, to be at times rather wonderful. The Creator creates fallible creatures, and some of them come back to Him saints. The divine op-

timism frequently does pay dividends.

Of course, God in His optimism knows well what He is about, and perhaps our Saviour was not so much astonished as gratified by the honest Roman captain. Almighty God counts on our being finer and better than we have any right to be, because He gives us precisely and specifically the grace to be heroic as and when He asks. As one of the official prayers of Holy Mother Church says, *It comes from God that we are able to please Him.* It is He who is wonderful.

VINCENT P. MCCORRY, S.J.

THEATRE

MADemoiselle COLOMBE.

There are two classes of theatregoers who provide a permanent market for lubricity on the stage, the prurient and the pharisaical—the former because they like it; the latter because it gives them a chance to bask in their self-acknowledged superior virtue. Both groups will find ample reward at the Longacre, where Robert L. Joseph and Jay Julien recently unveiled Jean Anouilh's latest gift to Broadway.

Translated and adapted by Louis Kronenberger, *Colombe* seems an echo from the mid 'twenties, when it was popular to ridicule "Puritans," a term that included practically everybody with even a vestigial sense of duty. The title character is a young wife who, presented with the choice between her husband and a career on the stage, doesn't hesitate a moment before choosing the career. The author, aside from making the husband an insufferable prig, supplies the lady with the sophistries necessary to justify her decision.

While Mr. Anouilh's moral strabismus is deplorable, little fault can be found in his craftsmanship. He has created a baker's dozen of viable characters, some of them the most rococo creatures ever seen this side of Lewis Carroll's *Looking Glass*. Mr. Kronenberger has translated their Gallic speech into vigorous English.

Two versatile actresses are starred in the production—Julie Harris as the wife and Edna Best as her mother-in-law, a temperamental termagant. Eli Wallach is featured as the husband.

Harold Clurman directed, apparently intending to achieve a panorama of flamboyant action, allowing room for individual bravura performances. Given that much leeway, Miss Best, Frank Silvera and Mikhail Rasumny take the show away from the leading characters. Boris Aronson designed the

flexible set, and the picturesque costumes, circa 1900, were selected by Motley.

THE REMARKABLE MR. PENNYPACKER. There can be no doubt that the central character of Liam O'Brien's slightly fantastic comedy was a devoted family man. Indeed, his devotion to family life was so great that while supporting in Wilmington a family that included eight youngsters he also fathered nine in Philadelphia.

This Pennypacker character was quite a remarkable man in other ways, too. He was what in those days was called a freethinker, believed in single tax, was inclined to favor nudism and belonged to the Society for Bringing Bernard Shaw to America. Considering his many eccentricities, he might even be called fabulous. It is not surprising that he was able to maintain a deadpan serenity in a situation in which everyone else was embarrassed, amazed or flabbergasted.

The action of the play occurs in Mr. P.'s Wilmington domicile over a week-end in 1890. His unorthodox family is discovered a few hours after his eldest daughter, of the Wilmington clan, has become engaged to an Episcopal clergyman.

Mr. O'Brien writes with skill, good taste and unfailing humor, making Pennypacker a sympathetic character without condoning his conduct or endorsing his ideas. Alan Schneider directed the action with equal discrimination, and the comedy is brilliantly performed by a company of capable adults and lovable children. Burgess Meredith and Martha Scott are starred as Mr. and Mrs. P., investing the roles with an ingratiating glow. Thomas Chalmers is properly explosive as a Victorian grandfather. Roni Dingle is appealing as the eldest daughter and Michael Wager convincing as a young curate.

Robert Whitehead and Roger L. Stevens are the producers. Set and costumes were designed by Ben Edwards. The play is presented at the Coronet.

THEOPHILUS LEWIS

FILMS

IT SHOULD HAPPEN TO YOU. Carson Kanin, author of the play, *Born Yesterday*, which catapulted Judy Holliday to fame, has had considerable success since then in contriving additional vehicles to suit that young lady's specialized comedy talents. The acting range that Miss Holliday has demonstrated so far is lim-

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ited to playing belligerently average females with a minimum of intellectual equipment who eventually prove to be somewhat smarter than originally indicated.

Aside from the fact that comedy writing is the most difficult and elusive of crafts, this kind of character presents the additional hazard of tempting an author to be either patronizing or asinine. Mr. Kanin is adept at avoiding both pitfalls, and here has concocted a slightly lunatic but workable premise on which to hang some amiable and occasionally pungent comic shenanigans for *adults*.

His heroine is a small-town product who is about to leave New York a self-confessed failure, having missed making a name for herself. At the last minute she hits on a way to achieve that goal, literally at least, and spends her savings to have her name painted on a Columbus Circle billboard.

The complications arising out of this impulsive promotional stunt are instantaneous and far-reaching. They involve, always with the necessary grain of plausibility, the advertising industry, television panel shows, the gullibility of the American public and various other peculiar but well-established national institutions. They also involve the heroine romantically with a soap tycoon (Peter Lawford) whose intentions are dishonorable and with a poor but entertaining roving cameraman (Jack Lemmon) who has the conventional wedding bells on his mind. The film, photographed in New York, is enhanced by seeming to capture the local citizenry in their native habitat and using their natural colloquial speech rhythms.

(Columbia)

FOREVER FEMALE was apparently designed as Paramount's answer to *All about Eve*. By way of parallel it boasts a high-powered cast, a lot of sophisticated chatter and Broadway atmosphere and a central situation concerning a famous actress who faces up to the fact that she is not as young as she once was. Unlike its predecessor, though it may have looked good in script form, it never quite comes off on the screen.

The cast of characters includes: the actress (Ginger Rogers); her tolerant and still hopeful ex-husband and producer (Paul Douglas, who is the best thing in the movie); a struggling young playwright (William Holden) who is compromised into watering down his brainchild to fit the lady's specialized requirements; and an ingenue (Pat Crowley) with a mercurial personality and intense theatrical ambitions who talks and acts rather as though she had been over-exposed to *The Moon Is Blue*. Everything

works out along more or less predictable lines: actress relinquishes part and reconciles with husband; ingenue gets part and playwright; playwright recovers integrity.

The picture's viewpoint on the theatre and theatrical people, however, is not accurate or convincing enough to make it seem like anything more than an inferior imitation of a successful movie. The most disastrous note is contributed by the leading lady. Apparently she was stricken in mid-stream by cold feet over the prospect of acting middle-aged, and strives to look glamorously youthful even when the script requires her to admit that it is folly to cling to lost youth.

THE PARATROOPER is another in the long series of films about the training and combat experiences of a branch of the armed forces. It was made in England (in Technicolor) with a largely British cast which imparts a certain freshness to its soldier types, thus increasing the interest of its documentary training sequences. Fictionally speaking, however, it is concerned with the same old tight-lipped recruit (played by Alan Ladd with his accustomed woodenness) nursing a secret sorrow. *Family* audiences are likely to find its non-warlike moments unnecessarily familiar and tedious.

(Columbia)

MOIRA WALSH

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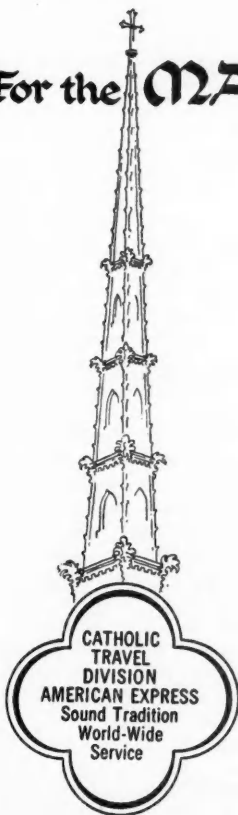
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CORRESPONDENCE

Apostolic pens

EDITOR: For more than a year I have been trying to comply with the excellent letter-to-the-editor criteria you set forth (AM. 1/9). My efforts have resulted in the publication of every letter I have submitted to Dayton newspapers, and four letters submitted to the N. Y. Times.

To help myself meet the third criterion (informative and factual), I find AMERICA indispensable.

WILLIAM OLESAK

Dayton, Ohio

EDITOR: May I add a note of approval and encouragement to the idea expressed in your comment, "Apostolate of public opinion"? If acted upon, your suggestion promises a new vista of thoughtful, informed public discussion.

More important, perhaps, it provides those of your readers who are teachers of English with a fine device for teaching letter-writing to their students. Having them write letters to editors of different periodicals they read, expressing the reaction of individual students to articles and stories and features, could arouse great interest. It is a very practical way for young people to learn how to write effective letters. It gives the teacher a means of vitalizing the learning process. And editors will be alerted to the thoughts of young readers.

The President has come out for votes for 18-year-olds. If this idea takes hold, we must multiply such means of getting the 18-21-year-old group interested in public issues.

SISTER TERESA MARIE, C.S.J.

St. Joseph's College
Brooklyn, N. Y.

Uncondescending foreigner

EDITOR: Douglas Hyde's impressions of U. S. Catholics (AM. 12/26/53) was a delightful surprise. We have become so accustomed to Europeans, especially Englishmen, telling us what is wrong with everything American that we view skeptically any article giving a foreigner's impression of us.

From Mrs. Trollope and Charles Dickens on through to Evelyn Waugh, most Britishers seldom have had a word of praise for us. Expecting the same line of criticism, and being fed up with it, I almost ignored Mr. Hyde's opinions. What a treat it was to receive a compliment instead.

As an admirer of Senator McCarthy, it was also encouraging to read Mr.

Hyde's arguments on the need of a Catholic viewpoint in politics. Here again, it takes an outsider, with his particular background, to evaluate the situation and advise. Most times, we are too close to the noise of partisan politicians and secular liberals to think clearly.

Again thanks to Mr. Hyde for his kind and accurate words on Catholic college girls, and to AMERICA for publishing such different "impressions."

ANNABEL MOORE WAGNER

Cincinnati, Ohio

EDITOR: American Catholics are greatly indebted to Mr. Douglas Hyde for his tribute to our college girls and the nuns who teach them. I have long held a similar view of Catholic women in general.

When Michael F. Moloney, writing in AMERICA for Sept. 5, 1953, made a strong plea for more Catholics to devote their lives to a study of the liberal arts, I ventured to write to a Catholic scholar that I thought Mr. Moloney made a mistake when he did not direct his remarks to the Catholic women of America. They alone in Catholic lay circles have the leisure and the ability to make any great strides in the study and mastery of the liberal arts.

It is folly to expect very many bread-winners to earn a respectable salary and have energy left to study the classics.

C. V. HIGGINS

La Grange, Ill.

Correction

EDITOR: Stephen P. Ryan's excellent "Theatre in Decline" (AM. 1/2) contains one factual error that should probably be corrected for the record.

Our summer theatre did not present Fry's *Boy with a Cart* last summer. Our students did offer Fry's *A Phoenix Too Frequent* during the regular session. Currently they are rehearsing Paul Vincent Carroll's *Shadow and Substance*.

JOHN D. DONOGHUE

St. Michael's College
Winooski Park, Vt.

EDITOR: In your review of Richard Weaver's *The Ethics of Rhetoric* (AM. 12/26/53), I noticed that you had the retail price of the book wrong. The correct price is \$3.50, not \$5 as your review suggested.

F. HOWARD CLARK

Sales Manager

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